DISTINCT ADVICE on two different Heads, given to the People call'd *QUAKERS.*

First, With reſpect to a Conference to be had with their Teachers at *Banbury*, the 21th of *September* 1702.

Second, Relating to a Conference already had at *Colcheſter*, *May* the 21th 1702. With a Brief Account of the ſame. By *Francis Bugg.*

And of ſome have compaſſion, making a difference, Jude 22.

AND firſt to you of *Banbury* in *Oxfordſhire.* I am very deſirous to lay before your view, ſeveral weighty Conſiderations for your peruſal.

You cannot be altogether ignorant of the way and method of your Teachers, who, from the beginning, have loaded ſuch as oppoſed them with cauſeleſs Calumnies, in order to beget prejudice in your minds againſt them; whether they were Magiſtrates, Miniſters, or ſuch as ſeparated from them,

and have wrote againſt their Errors, and joined in Communion with the Church of *England*; this is ſo notorious to all intelligent Perſons among you, t at 'tis needleſs to repeat the reproachful Names, and ſcurrilous Language, which fell like Hurricanes of Fury from their implacable Tongues and Pens; of which, I have given 136 Inſtances, in the Preface to my Book, entituled, *News from New Rome*, &c. and Page therein 20 to 26. And yet this is not all, but ſtill they perſiſt therein, tho' not altogether ſo furious. And to prevent your ſearch, they tell you, That what *Francis Bugg*, &c. writes, are Lyes, and Forgeries; That their deſign is malicious, tending to ſtir up Perſecution: And thereupon, I am ſtirred up to manifeſt the contrary to your Faces, that ſo you may at laſt be prevailed upon, to Examine the Doctrine of your Teachers; and believing, that Publick Conferences are the moſt proper methods to ſet your Teachers in their true Light, I have already had ſeveral, and purpoſe to have more: Particularly, I had a Conference with *George Whitehead*, *Auguſt* 24. 1691. at *Mildenhall* in *Suffolk*, Six of a ſide, and near Forty Spectators; a Narrative of which, I printed in my Book, *New Rome Unmask'd, and her Foundation ſhaken*, &c. which, to this day, he never Reply'd to. 2*dly*, In *West-Dereham* Church, in *Norfolk*; where *Tho. Upſher*, *Richard Aſhby*, and ſeveral other of your Teachers, were preſent; and none of them would undertake to vindicate their Doctrine, contained in their Books, wrote by their Apoſtle *Fox*, their Prophet *Burrough*, and others of their approved Authors. 3*dly*, At *Sleeford* in *Lincolnſhire*, in the Seſſion-Houſe, *Auguſt* the 25th, 1701. A Narrative of which is publiſh'd; well atteſted by ſeveral Juſtices of the Peace, and other Gentlemen, as well as many of the Reverend Clergy, and others. 4*thly*, In St. *Giles*'s Church at *Colcheſter* in *Eſſex*, *May* the 21th, 1702. An Acconnt of which, will be given by another Hand: In the mean time, I ſhall, in the latter part of this Paper, give ſome brief hints thereof.

And

And ſince all this will not ſuffice to convince you of your Errors, together with the Conferences Mr. *Keith* hath had, but that in other parts of the Land, foreign to the places aforeſaid, your Teachers are ſtill prepoſſeſſing your Minds, ſuggeſting, That what Mr. *Keith*, *F. Bugg*, &c. write, is Falſe and Groundleſs, deſign'd chiefly to Miſrepreſent the Quakers, and to ſtir up Perſecution; and altho' I have again, and again, publickly declar'd, That I have no ſuch deſign; but in love to your Souls, have laboured to diſcover the Hypocriſie and Deceit of your Teachers; [for I bear many of you record, that you have a Zeal, tho' not according to Knowledge; and that you have been (as I once was) Deluded by the cunning Craftineſs of your *Blind Guides*, and have followed them in the ſimplicity of your Hearts, as the revolting *Iſraelites* did *Abſolom*] I ſay, it is for your ſakes, and to prevent others from running into the ſame Danger, that I have, do, and (God permitting) ſhall yet take more pains. And upon this foot, I offer'd your Teacher *Edward Vivers*, to prove, out of their Books, That their Doctrine tends to ſubvert Chriſtianity, and that more particularly under theſe following Heads, *viz.*

Firſt, By their Contempt of the Holy Scriptures, calling them Death, Duſt, Serpents-meat, Beaſtly-ware, an Idol, *&c.* affirming, That it is Blaſphemy to call them the Word of God.

2dly, By their denial of the Ever-bleſſed Trinity.

3dly, By their denying Jeſus to be Chriſt, the Son of God.

4thly, By their neglect and contempt of his ſacred Ordinances, *viz.* Baptiſm with Water, and the Supper with Bread and Wine.

5thly, By their accounting their own Sufferings, not only Greater, but alſo more Unjuſt, than the Sufferings of Chriſt, his holy Apoſtles, and bleſſed Martyrs.

6thly, By their exalting their own Books and Sayings above the holy Scriptures, as of greater Authority; being, as they ſay, the Word of God; which the Scriptures (ſay they) are not to be called in any ſenſe whatſoever.

This is the Charge I ſent *Edward Vivers* in *Banbury*, *Auguſt* 1701, which he then refuſed to defend the Quakers from. And having ſince heard, that the Quakers not only diſown to be guilty of this Charge, but frequently report, That what *F. Bugg* wrote, is Falſe, his Quotations Forgeries and Lyes; I thereupon, *July* the 30th, 1702. renewed the recited Charge, and carried it in Writing to the ſaid *Vivers*, offering to prove the ſame out of their Books, wrote by *Fox*, *Whitehead*, *Penn*, *Burrough*, and others of their approved Authors, Mr. *Loveling*, Miniſter of the Town, being with me, where we had this Diſcourſe following, *viz.*

Francis Bugg. I hear that behind my back you charge my Books with falſe Quotations; and that what I write, are Lyes and Forgeries; I am therefore willing to give you the opportunity, to make good your Aſſertions; and in order to it, let us meet this Evening, to adjuſt Preliminaries for a Friendly Conference.

Edward Vivers. *Francis*, I will have nothing to do with thee; I am in my own Houſe, and deſire thee to go about thy Buſineſs.

Mr. *Loveling*. I am your Miniſter, and believe you to be in great Errors and Miſtakes in Religious Matters, and could be glad to uſe any lawful means to reclaim you; and I take this propoſal of *F. Bugg*'s to be fair; for if your Books do contain the Doctrine by him charged upon you, believe me, you ought to take it into your ſerious Conſideration, and to forſake ſuch Errors: But if not, you will be Acquitted of his Charge, and he will be Condemned by all good Chriſtians, (and his Books too) as a falſe Accuſer; and therefore, I take it to be every way your Intereſt to meet him, and acquit your ſelves, if you can.

F. Bugg.

F. Bugg. With all my Heart. Pray Mr. *Vivers* take the Paper, and let us meet this Evening, and appoint Time, and Place, and ſettle Preliminaries.

E. Vivers. No *Francis*, I will take no Papers from ſuch a Fellow as thou art.

F. Bugg. Why, Mr. *Vivers*, what Fellow am I? What have you againſt me? Declare it, if you can.

E. Vivers. I have nothing againſt thee as a Man; but I will neither meddle with thee, nor thy Paper.

F. Bugg. If you have nothing againſt me, as a Man, pray make it appear, what you have againſt me, as a Chriſtian? I am willing to give you the opportunity: Come, let us ſit down, and have half an hour's Diſcourſe in a Friendly manner; if you, or any Quaker, come to my Houſe, I will treat you civilly.

E. Vivers. I tell thee, *Francis*, I will have nothing to do with thee: And Friend *Loveling*, I deny thee to be my Miniſter: Chriſt Jeſus is my Miniſter: Nor have I any thing againſt thee, as a Neighbour; but in regard thou takeſt part with *F. Bugg*, I look upon thee to be as bad as he is; and therefore I deſire you both to be gone out of my Houſe.

This is the ſubſtance of the Diſcourſe we had, and ſo took our leaves of him; Mr. *Loveling* telling him, That if he had come to his Houſe, he would not have treated him ſo. The next day, I wrote a Letter to him, and ſent it to him about 8 in the Morning, and ſtaid until 4 in the Afternoon, but I received no Anſwer. A Copy whereof is as followeth, *viz.*

Mr. *Vivers*, *July* 31. 1702.

THis is the ſecond time I have offered you to have a friendly Conference, by mutual agreement, and you have ſlighted both, and not without perſonal Reflections:

These are therefore to acquaint you, (in order to prepare for your Defence) That on Monday *the* 21*th of* September *next, I purpose (God willing) to be at this Town of* Banbury, *with my Books, pursuant to my written Paper I offered you; (with a Charge under Six Heads) and you not receiving it, I left it in the Coffee-House for your perusal; and, that you may not plead ignorance, I shall leave a Copy thereof with Mr.* Loveling, *your Minister, where you may see it: And as this is timely notice for your Preparation; so if you be not conscious to your selves, that you are guilty of my Charge, you will meet me, and defend your Principles.*

Francis Bugg.

Thus have I fairly stated the occasion of the designed Conference: And now, to obviate some Objections, I farther advise you, not to take it ill that I thus proceed by way of Challenge and publick Conferences; for some of you cannot but know, how your Prophet, *Edward Burrough*, in the Name of the Quakers, challenged to Dispute All; nay, any one of the Ministers of the Gospel: yea, any one Professor of Christianity; having first denied our whole Religion, and every Article of it, as in the Epistle to *Fox's Great Myst.* printed 1659, and reprinted before his Works, 1672, as a standing Rule. Neither can you who knew *Fox*, &c. in their early Years, or that have read his *Journal*, be ignorant, how they went into Churches, disturbing Ministers, thereby venting their Pestilential Doctrine; yea, even such Doctrine, as not one Quaker of a thousand dare now venture to defend: And therefore, think it not strange if you meet with a just Retaliation; as well as Antidotes, to expel the Poison of their Doctrine. I would likewise remind you of the late practice of your People, who when they are not otherwise able to defend their Doctrine at the publick Conferences, they'll scatter Books and Papers among the People; not only at Mr. *Keith's* Conferences at *Turners-Hall*

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in *London*, but at the Conferences I have had with them in the Country; namely, at *West-Dereham*, *Sleeford*, *Colcheſter*, &c. And therefore, if at *Banbury* they do the like, pray obſerve, whether the Books and Papers they ſo give away and ſcatter among the People, be ſaid to be *Given forth from the Mouth of the Lord*; or, which is tantamount, *By the Movings of the Eternal Spirit of God:* If not, you ought to take notice of them; for, as I take thoſe Tenets which *Fox*, &c. ſaid he *Wrote from the Mouth of the Lord*, and *By the Movings of the Eternal Spirit of God*, to be the Quakers Principles; ſo ſhall I prove my Charge chiefly out of Books ſo Wrote, and ſo Given forth; and which, they ſay, are of greater Authority than the Bible. The next thing I adviſe to, as your Friend, is, To take good notice of this one thing, namely, That if your Teachers do give me a meeting, and fairly debate the Points in Controverſie, and endeavour to defend their Principles, laid down in theſe Books, thus given forth, as aforeſaid; then when you find they cannot do ſo, if they be willing to Condemn them, then you may conclude there was ſome Sincerity in them, notwithſtanding they have for many years been under great Miſtakes. But then, on the other hand, if they do not ſo much as attempt the defence of their Principles, laid down in ſuch their Books, given forth as aforeſaid, nor yet condemn them, as knowing already they contain Damnable Errors, and which muſt be their grand reaſon for their not appearing in their defence; then know aſſuredly, that they are Self-condemn'd Hereticks, which you are to avoid, as you tender the Glory of God, and the Good of your Souls. This is the thing I deſire you to obſerve, and the Touchſtone, by which you may try, and prove the Sincerity, or Infidelity of your Teachers.

Again, By this means you will come to ſee, whether what *F. Bugg* charges your Teachers withal, be true, or falſe; whether his Quotations be fairly taken out of your Books, or whether he write I

and Forgeries, as your Teachers tell you: For, if he write falſly, and charge you without good grounds, and be not able to make proof of what he alledges againſt you, then you will have ſufficient cauſe to condemn him, as a falſe Accuſer; and all good Chriſtians will join with you in his Condemnation: But if, on the other hand, it do appear, that what he recites out of your Books be fairly taken; and if he make full proof, both of Quotation, and Charge, then you will ſee how your Teachers have deluded you, and wronged both him, and others; and by their evil Example, have led many of you into that ſlanderous path, and evil practice, of ſpeaking evil of thoſe Things, as well as Perſons, which you know not.

Theſe things duly conſidered, cannot but be a motive to you, if you have but a ſpark of Sincerity left, and a dram of Zeal for the kindling of that ſpark, to call out for publick Conferences; ſince nothing can be more convincing, than to ſee with your own Eyes, to hear with your own Ears, and to read the very paſſages I quote, which I am willing you ſhould. And if after all this is done, if yet any of your ſelves, or of your Teachers, think it poſſible to defend your Principles from the dint of my Charge, do your beſt, aſſign your Man, and let him and I reaſon out the matter, and let others judge. This can do no harm, but may do much good, if you be not wanting to your ſelves; for my Charge is bottomed on Matter of Fact, which will turn upon this ſingle Hinge, That what I quote out of your Books, and charge upon thoſe Quotations, is either true, or falſe; if falſe, it is your great Intereſt to appear; for, why ſhould you be charged and recharged, without cauſe? But if true, it is alſo your Intereſt, not only to appear, but alſo to condemn ſuch Books, that contain ſuch horrid Principles.

Furthermore, It is alſo deſired, that ſome one of your Teachers, at the ſame time, would either juſtify, or condemn, the Doctrine and Blaſphemy of

George Fox,

George Fox, your great Apoſtle; 1*ſt*, In his pretence, That he was Equal with God. 2*dly*, In his pretence to the Gift of Miracles. 3*dly*, In his pretence to the Gift of Tongues.

And hereupon I once more adviſe; nay, beſeech you, to bring theſe things to a Scrutiny. Be not put off with ſham-Excuſes, nor a few Papers otherwiſe worded; for two contradictory Propoſitions cannot be both true.

I am your Friend, Francis Bugg.

The Second Head.

AS to the Conference at *Colcheſter* in *Eſſex*, *May* the 21th 1702, I ſhall only obſerve, that my Charge I ſent *Tho. Upſher*, *December* the 13. 1701, was the ſame with the foregoing Charge under Six Heads; and the manner of my Proceedings with 'em, as with the *Banbury* Quakers, as may appear by the Letters which paſſed between us; ſome of which I have printed in my Book, *Quakeriſm Wounded*, &c. which diſcovered his averſneſs to the ſaid Conference: But notwithſtanding, he ſtill perſiſted in aſſerting, That the Quakers were Orthodox in their Principles; and that what *F. Bugg*, &c. hath wrote to the contrary, were Lyes and Forgeries. This being their conſtant clamour, in moſt places, as well as at *Colcheſter*, I was willing to give them the opportunity of making good their Allegations: Upon which, purſuant to my former charging them, and Letters to prevail with them, I wrote afreſh from *London*, *March* 1701, appointing ſome Day in *May* following. And the 16th of the ſame Month I got to *Colcheſter*, and wrote two Letters, and went twice to his Houſe, but could not prevail to have either a publick or private Conference. At laſt, *May* the 20th, *Tho. Upſher* and I met at my Lodging

Lodging between 9 and 10 at Night: He then was eager to Diſpute with me; I told him, it was time of night to go to Bed, rather than to Diſpute; beſides, I had not my Books there; moreover, I had that Day wrote ſeveral Papers, and ſent to the Coffee-Houſes, to their Exchange, and other places, giving publick Notice of my intention to be at St. *Giles*'s Church by two of the Clock in the Afternoon, on the 21th Day: So that now the opportunity of a private Conference was paſt, and he muſt now meet me there, if he thought himſelf capable to defend Quakeriſm: So we parted, *viz. May* 21.

The time appointed being come, the Gentry, the Clergy, Merchants, Tradeſmen, *&c.* with many Proteſtant Diſſenters, repaired to St. *Giles*'s Church, amongſt which, came ſeveral Quakers; *Robert Haskins*, and one *Kendal*, as I remember, with ſome others; where we had the Diſcourſe following, *viz.*

Robert. Haskins. I have a deſire to begin firſt.

Francis Bugg. Why ſo? I am the Challenger: But if you do, will you ſubmit to a quarter of an hour at a time?

R. Haskins. (For I think that is his Name) Yea, *Francis*, I deſire no more.

F. Bugg. Will you give it under your Hand?

--- *Kendal.* I will engage for him, that he ſhall not exceed.

Mr. *Bennet.* Come, let us give them credit; if they falſifie, here are Witneſſes ſufficient.

Then *R. Haskins* took his Place.

R. Haskins. I have a Letter, and deſire to Read it. He read the Letter, which was long and tedious: When done, both he and *Kendal* went away in that haſte, as if they had been afraid the Church would have fallen.

Gentlemen. Mr. *Haskins*, Mr. *Haskins*, why do you make ſuch haſte? Why did you deſire to begin firſt? And why did you read your Letter, if you will not ſtay to hear it anſwered? No, no, (ſaid *Haskins* and *Kendal*) we will not ſtay; with that,

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the People ſhouted, and ſaid, *They Run, They Run.*

So then I went on and proved my Charge out of the Quakers Books, to the great ſatisfaction of the Auditory. Having read the Quotations, I handed every Book about to all Perſons that had a deſire to ſee with their own Eyes; which was very ſatisfactory: And the Quotations being the ſame, as well as the Charge, which I have printed in my Narrative of the *Sleeford* Conference, and therein well atteſted by two Juſtices of the Peace, many Gentlemen, and Tradeſmen, as well as by many of the Reverend Clergy, I think it needleſs for me here to make Repetitions *Actum Agere*, eſpecially ſince there will be a more full Account given by another Hand, but ſhall refer to my ſaid Narrative; by which, the Bowels of Quakeriſm are ript up, and laid open to publick view.

And now I proceed to give my Advice to the Hearers among the Quakers; which is, To write a Letter to their Teachers, Aſſembled in their Second-Days-Meeting (that Infallible Club) in *London*, hereby promiſing to ſtand by them, in their ſo doing, with full proof from Matter of Fact.

To the Friends of the Second-Day-Meeting Aſſembled in London.

Friends,

WE find in the *Norfolk* Clergy's Book, entituled, *The Quakers Challenge*, &c. *Page* 16. in their Letter to our Friends, Dated *Nov.* 3. 1698. is this paſſage: *Beſides, if you will have a little patience, the Perſons you had probably deſigned for this Service, may have work enough at home e're long; for we are inclinable to believe, that the like Charge to this will go through many Dioceſſes in this Kingdom; ſo that they may ſave their Powder and Shot, till the Charge comes to their Door.* Truly Friends, this looks ſo like a Prediction, that it ſeems to exceed the Prophecies of our Apoſtle *Fox*, &c. But, 2*dly*,

2*dly*, In your Letter to the *Norfolk* Clergy, *October* the 31th 1698, *p.* 13. you inſiſted to have *Author*, *Title*, *Book*, and *Page*; as if on that condition you deſigned to have debated Matters fairly; but now we conclude all that but a meer pretence, ſince *F. Bugg*, by his *Sleeford* Narrative, has given you not only *Author*, *Title*, *Book*, and *Page*, but *Line* alſo; yet notwithſtanding, you are ſtill as averſe from debating Points in Controverſie with him, as with the Clergy; which renders your pretences vain.

3*dly*, By your Letters in the *Quakers Challenge*, &c. *p.* 9, 12. you excluded *F. Bugg* from having any ſhare in the ſaid Conference, becauſe you had again, and again (ſaid you) Anſwered his Books: but that pretence will not do; for ſince *Chriſtmas* 1701, he has Printed,

1 *Vox Populi*; *or*, *A Cloud of Witneſſes*, &c.
2 *Some Remarks on the Quakers Addreſs*, &c.
3 *Quakeriſm Deeply Wounded*, &c.
4 *A Narrative of the* Sleeford *Conference*, &c.
5 *The Quakers Charm Diſcover'd*, &c.
6 *Diſtinct Advice on two Heads*, &c.

All theſe in nine Months time, and not one of them Anſwered. Whereupon we judge, that if your anſwering *F. B.*'s Books, was a good reaſon for your refuſing then to meet him, and defend your Principles; by the ſame parity of reaſon we judge, you ought now to meet him, becauſe you have not Anſwered any one of thoſe Books here mentioned; and your refuſing at *Colcheſter*, plainly ſhews, that you flag; nor can you now boaſt of your quick Defences, as you did in your Book, *Judas and the Jews*, &c.

4*thly*, In your Letter *Nov.* 9. 1689. *p.* 18. you complain'd of hard meaſure, in that the Clergy limited you to chuſe your Six Men in the Counties of *Norfolk*, *Suffolk*, and the City of *Norwich*, as both unjuſt and unreaſonable; and thereupon refuſed to meet them, ſo as to debate Matters, and defend your Principles: But that reaſon will not now hold, ſince *F. Bugg* gives you free liberty to

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chuſe in the whole Kingdom; for he ſets no limits on that account; and yet notwithſtanding, not one Man would appear at *Colcheſter*, to undertake to defend your Principles. Is not this then ſhameful ſhuffling? And are not theſe things as manifeſt a diſcovery of your Prevaricating, and profound Hypocriſie, as ever any Proteſtant made of the Jeſuites, eſpecially with what followeth.

5*thly*, By your Book, *A Juſt Cenſure of* F. Bugg's *Addreſs to the Parliament*, &c. printed and preſented to the Parliament of *England* 1699, you told them, *viz. It is very probable* (ſaid the Quakers) *that had he* (F. Bugg) *been conſcientiouſly doubtful about any Point of Faith, he would often have earneſtly endeavoured our better Information, or his own, by conſcientious Conferences with us, to that purpoſe; which, we can boldly ſay, he never did.*

Now Friends, to be plain, (as *John Peacock*, *John Everard*, &c. has already been with *George Whitehead*) with what Face can you thus boldly appear in Print, and that too, to the Parliament, with ſuch a bare-faced Lye? Since it is manifeſt, by many of his Books from the beginning, as well as by his preſent practice, That he has endeavoured, and does now deſire nothing more, than to have publick Conferences: And which is ſtill worſe in you, thus to pretend; ſince we now perceive, that even you (our Guides) dread nothing more than publick Conferences; which is the main reaſon you thus avoid 'em, and fly like Chaff before the Wind: Read *Deut.* 32. 30. *Joſh.* 23. 10. 26. 7.

6*thly*, In page 42. *ibid.* you ſay, *We appeal to our Books*, &c. And, *A Sober Reply*, &c. p. 7. preſented alſo to the Parliament, thus, *But ſure we are, and Always were ready to make it appear, That neither are our Books Blaſphemous, nor our Principles Pernicious.* Again, p. 11. ibid. *We are ready to undertake the truth of Every Doctrine we hold, by and from the Scripture.* And again, in the Poſt-Man, No. 568, *We do not queſtion, but to Acquit our ancient Friends, and their Writings, not being conſcious of deviating in*

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any one Point of Doctrine, from what we first held.

Now Friends, Do you not bluſh at this your impudent procedure; and which aggravates your Impudence, to the Parliament too, when you know in your own Conſciences, how you ſtart from your own Appeal; That you are *Never* ready to make it appear publickly, that your Books are not Blaſphemous; That you are at *No* time ready to undertake the proof of your Doctrine by the Scriptures, knowing it impoſſible, as well as to Acquit your ancient Friends and their Writings, from the dint of *Francis Bugg*'s Charge. Is not this your Hypocriſie of the deepeſt dye; when it is ſelf-evident, by your ſhameful ſhuffling, that you dare not attempt to make good theſe your Pretences?

Furthermore, We cannot but remind you of your inſolent Boldneſs, in approving and recommending to all our Monthly and Quarterly Meetings in *England* and *Wales*, a Book, entituled, *Fruits of Retirement*, &c. Printed this preſent Year 1702, relating to a Diſcourſe ſaid to be between *Mary Mollineux* a Quaker, and the Biſhop of *Cheſter*, *An.* 1691; whereby, you not only reflect upon the Biſhop, but publickly condemn the Religion of the Church of *England*, as not being of God's Appointment. This, we conceive, reflects not only upon the Biſhop, but upon both Houſes of Parliament, and every Member of the Church of *England*, and in time may affect us. But you will ſay, Then it may thank *F. Bugg*, and ſuch Apoſtates: But we tell you nay, it may thank your ſelves, who thus keep to your Ancient Principles and Practices, in Affronting your Superiors. And altho' this Book was privately ſpread amongſt us, yet there are now ſo many Eyes upon you, and ſo quick-ſighted, that we think you are Fool-hardy, and like the ſilly Woman ſpoken of in Scripture, *Pulling down your own Houſe with your own Hands.* See *The Quakers Charm*, &c. p. 4, 5, 6. Nor could you be content to tell the World in Proſe, that this ſilly Quaker-

Woman

Woman put the Biſhop, his Chaplain, another Prieſt, and a Lawyer, all Four to Silence, in half an hour; ſtopt their Mouths, (ſawcy all over) made them ſubmit, &c. but *Henry* her Husband (or rather your Club) muſt ſhew your Parts in Verſe, as they lie in the ſaid Book, amongſt your Divine Poems, *viz.*

A Biſhop of two Counties Dioceſs
Her Queſtion'd, ſhe Reply'd, he proved this:
His Chaplain then (the Maſter's Cauſe to mend)
Attempting to Diſpute, was foyl'd i' th' end;
Whoſe Brother (being Lawyer) preſent cry'd,
Her Learning made her Mad; when ſhe reply'd, }
He, as aſham'd, and Speechleſs, turn'd aſide. }
Thus Three great learned Men, of ſubtil Wit,
(To Silence put) did in one hour ſubmit
T' a little Woman, crown'd with Wiſdom's Bays,
Who, in God's Fear, did celebrate his Praiſe!
Declaring boldly 'gainſt that Worſhip, which
God ne'er ſet up, that makes its Merchants Rich.
That did not chooſe his Fear; wherein ſhe found
Wiſdom to ſtop their Mouths, their Wits confound:
Tho' of the chief in Babel's Learning, they
Stood as amaz'd, and knew not what to ſay.

Atteſted by *Henry Mollineux.*

To conclude, Does it not plainly appear from what has been ſaid, that you are great Hypocrites? and muſt have a great Deſign to carry on; One part whereof is to blow up, (as Mr. *Bredgman* has well obſerved) and to blaſt the Reputation of Miniſters, both of Church or State, Men of Merit and Worth; whilſt you are magnifying *George Fox*, that Impoſtor, as the *Jacob* of the Age, a Prophet indeed, one Divinely Inſpired with the Gift of Tongues, and Power to work Miracles: And others of your Tribe, particulary *Tho. Green*, and *Tho. Ellwood*, two of your eminent Preachers and Writers; the firſt, tho' worth 6 or 8000 *l.* ſuffered his own Brother (tho' formerly a Quaker, and an eminent Speaker

amongſt

amongſt you) to be Maintained by St. *Gregory*'s Pariſh, or Starve: The ſecond ſuffered his Aged Father to go from Door to Door a Begging. And *G. Whitehead* being asked an Alms by *Francis Gulfry*, an Ancient Quaker at 60 Years of Age, and very Poor, who ſuffered Impriſonment ſeveral times at *Ely*; he (*George*) told him, No, thou haſt not (ſaid he) been faithful to thy Teſtimony; *i. e.* About Thee, Thou, the Hat, Tythes, or ſome ſuch thing; for he is ſtill a Quaker, and I never knew he went any where elſe. I mention theſe things, to ſhew, That it is the way of the Teachers amongſt us Quakers, to get what they can; and when they have it, to keep it as cloſe as they can. And becauſe we know your Anger againſt ſuch as diſcover you, and what the conſequence of your Indignation is, when you do know; we Subſcribe our ſelves,

One, Two, Three, Four.

POSTSCRIPT.

READER, think it not ſtrange that I make the Lay-Quakers thus Speak; 'tis no more than many of them know; and more than Four, which have been Quakers 30 or 40 Years, will, if need be, Subſcribe to the truth of it: But let me do them Juſtice; for whereas I could not come at one of *Mary Mollineux*'s Books, *Fruits of Retirement*, &c. in the Country, I went this day to *Tacy Sowle*, their Printer and Bookſeller, and, to prove the Fact, I ask'd for one; and ſhe did not deny me; tho' at the ſame time I told her, her Man (then preſent) did refuſe to Sell me *George Fox*'s *Epiſtles* in Folio.

Sept. 4. 1702. *Francis Bugg.*

FINIS.

LONDON, Printed for the Author, and Sold by *J. Taylor* at the *Ship*, and *R. Wilkins* at the *King's Head* in St. *Paul*'s Church-yard. 1702.